

The Ruling And Description Of Ghusl

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As for what is related to Ghusl, which is washing the entire body with water, then the basic rule with regard to it is Allaah's saying:

"And if you are in a state of sexual impurity (Janaabah), then purify yourselves (i.e. wash your entire bodies)." [Surah Al-Maa'idah: 6]

And Allaah's saying:

"O you who believe. Do not come near the prayer while you are in a drunken state, until you know what you are uttering (i.e. when you are not drunk), nor when you are in a state of sexual impurity (janaabah) – unless you are traveling on the road – until you make Ghusl (i.e. wash your entire body)." [Surah An-Nisaa: 43]

Ghusl is divided into that which is Waajib (obligatory) and that which is Mustahabb (recommended).

As for the obligatory Ghusl, then it is to be done after sexual intercourse, regardless of whether one ejaculated or not. A male is obligated to perform ghushl if just the head of his private organ enters (the female private organ), even if it is for one second. This is based on the hadeeth of Abu Hurairah (*radhiAllahu 'anhu*) who said: Allaah's Messenger (*sallAllahu 'alayhi wa sallam*) said:

"When a man sits in between the four parts of a woman and enters into her (for intercourse), the ghushl becomes obligatory."
[Reported by Al-Bukhaaree and Muslim.]

In Muslim's report, there is the addition: "...even if he doesn't ejaculate." The women falls under the same ruling as the man in this regard.

Ghusl is also obligatory if an individual has any seminal fluid descend and can find traces of it on him/her. This is based on the hadeeth of Umm Salamah, who reported that Umm Sulaim, the wife of Abu Talha, asked Allaah's Messenger (*sallAllahu 'alayhi wa sallam*), saying:

"Allaah is not shy when it comes to the truth. So is it obligatory for a woman to perform ghushl if she has a wet dream (i.e. seminal fluid comes out)?" The Prophet (*sallAllahu 'alayhi wa sallam*) responded: "Yes, if she sees the fluid."
[This hadeeth is reported by Al-Bukhaaree and Muslim]

As for the Ghushl that is recommended (*mustahabb*), then what falls into it is the ghushl performed on the day of Jumu'ah, for it is strongly recommended except in the case where someone is giving off a bad odour, then as for this person, it is obligatory for him to perform ghushl based on the hadeeth of Abu Sa'eed Al-Khudree (*radhiAllahu 'anhu*) in which Allaah's Messenger (*sallAllahu 'alayhi wa sallam*) said:

"Performing ghushl on the day of Jumu'ah is a duty (waajib) on every person past the age of puberty." [Reported by Al-Bukhaaree and Muslim]

And it is also based on the hadeeth of Samurah bin Jundub (*radhyAllaahu 'anh*) who said: Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) said:

"Whoever performs wudoo (ablution) on the Day of Jumu'ah, then he has done good with it. And whoever performs ghusl, then ghusl is better." [Reported by At-Tirmidhee, who graded it sound (hasan)]

As for the description of Ghusl, then it can be performed in two manners:

The Partial Ghusl: which is when one washes his head and his entire body.

The Complete Ghusl: which is what has been reported in the hadeeth of 'Aa'ishah (*radhyAllaahu 'anhaa*) in Al-Bukhaaree and Muslim, in which she said:

"When Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) would perform ghusl due to Janaabah (sexual impurity), he would begin by washing his hands. Then he would pour water from his right hand to his left and wash his private parts with it (i.e. the left hand). Then he would perform wudoo (ablution). Then he would take water and place his (wet) fingers on the roots of his hair. Then he would pour three handfuls of water over his head. Then he would pour water all over the rest of his body. Then he would wash his feet." This wording is from Muslim. The hadeeth is in Al-Bukhaaree and Muslim from the narration of Maymoonah, (*radhyAllaahu 'anhaa*).

So this means that: the Complete Ghusl is preceded by wudoo (ablution), however the washing of the feet is delayed till after the rest of the body is washed.

As for the Partial Ghusl, then there is no ablution that precedes it. Both these types of ghusl are valid.

A woman is not obligated to undo her hair (if it is bundled or braided) when performing ghusl, due to the hadeeth of Umm Salamah (*radhyAllaahu 'anhaa*) in Saheeh Muslim in which she said:

"O Messenger of Allaah, I am a woman with much braids in my head. Should I undo them when performing ghusl, due to sexual impurity (*Janaabah*) and menses?" He (*sallAllaahu 'alayhi wa sallam*) responded:

"No. It is sufficient for you to just pour three handfuls of water on your head."